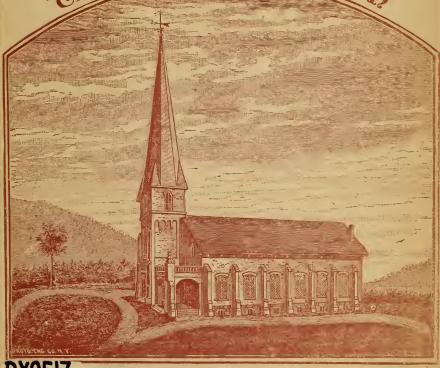
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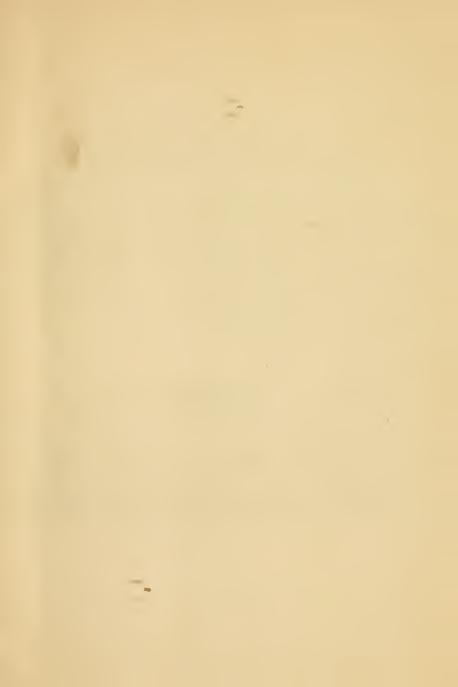


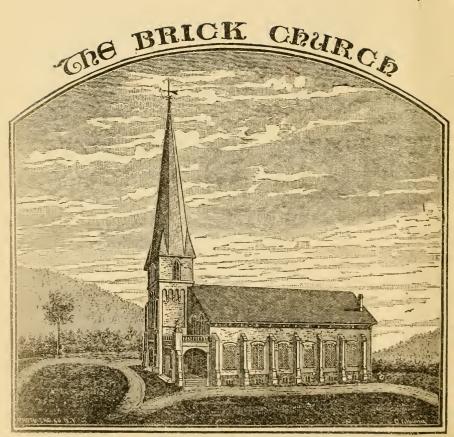
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MONTGOMERY, N.Y.

Tillriery of the Theological Seminary,

Division EX9517
Section 5, M7
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MONTGOMERY, N.Y.





-OF THE-

ONE HUNDRED AND FIFTIETH

ANNIVERSARY,

OF THE

Kelormeds Edlinechs

MONTGOMERY, ORANGE Co., N.Y.

MONTGOMERY, N. Y.
THE "STANDARD" PRESS PRINT.
LESTER WINFIELD. Prop.
1882.



PRESENT ORGANIZATION.



CORPORATE TITLE:

GERMAN REFORMED DUTCH CHURCH OF MONTGOMERY, N. Y.

PASTOR:—FERDINAND S. SCHENCK. Craw of 1865.

Elders.

ROBERT ASHBY, MILTON BOOKSTAVER, DANIEL MOULD,

EBENEZER VAN ALST,

WILLIAM BOOKSTAVER,

Deacons. JOHN C. MOULD, ABNER SHAFER.

WILLIAM MCNEAL,

Clerk,—ROBERT ASHBY.

Treasurer.—B. B. Johnston.

GREAT CONSISTORY:

Elders.

RENWICK GILLESPIE, HENRY BERGEN. ALANSON BOOKSTAVER, JACOB Y. SHAFER, JESSE F. MOULD, DANIEL VAN ALST, CHRISTOPHER P. MOULD, SAMUEL AUGUSTUS COMFORT, JOHN MOULD, ALBERT CRANS.

Deacons.

WILLIAM P. DECKER, CHARLES J. VAN ALST, WICKAMROCKAFELLOW ALONZO COMFORT, JOSEPH C. MOULD, HENRY SEASE, ALEX. LAFOUNTAIN, JAMES RUSSEL RUMPH, JOHN D. SHAFER, ANDREW H. SMILEY, MATTHEW ROW, JOHN D. MOULD, JACOB B. YOUNGBLOOD, J. THERON SEASE, DANIEL CARVEY, RALPH MOWBRAY. JOHN BOOKSTAVER. WILLIAM S. MOULD. Jonathan M. Morrison,

Choir:

Mr. B. B. Johnston,—Tenor and Leader, MISS MINNIE L. JOHNSTON, -- Soprano, MRS. JOSEPH C. MOULD, -Alto, MR. JOSEPH C. MOULD, -Bass, Miss Georgie B. Gillespie.—Organist.

Sexton.—George E. Bookstaver.

INTRODUCTION.

Extracts from the Minutes of Consistory.

SEPT. 23d, 1882.—"Resolved, That the 150th anniversary of the organization of the Church be celebrated on Oct. 23d; that Rev. Mr. Brett be invited to make an address, and that the pastor read the history of the Church and take charge of the services."

Nov. 15TH, 1882.—"Resolved, That the papers connected with the 150th Anniversary be published in pamphlet form."

At the Prayer Meeting on the Thursday evening preceding the anniversary, the pastor requested those present to act as a committee to adorn the Church with flowers, and appointed Mr. Daniel Van Alst, chairman.

The late Dr. Van Zandt wrote the history of the Church in 1871, and read it at the re-opening of the Church after the repairs made in that year. At the request of the pastor and the consistory, the family cheerfully furnished them the manuscript. The larger portion was read at the anniversary service, and it is here published in full.

THE EXELEBRATION.

The services in the celebration of the one hun hed and fiftieth anniversary of the organization of the Church, were held on Monday, October 23d, 1882, at 2 o'clock, p. m. The day was fair, and a large andience filled the Church. The committee on flowers, and their friends, had adorned the Church with beauty. Back of the pulpit, surrounded by festoons, was the inscription in flowers: "One Hundred and Fifty Years." The pulpit was covered with flowers, banked up from the floor, and flanked with rare plants. The window benches were filled with choice plants and flowers.

After a fine opening piece by the choir, the congregation standing, sung the Doxology, "Praise God from whom all blessings flow." The 84th Psalm was then read, and the Rev. J. T. Demarest, D. D., of New Prospect, led in prayer.

After the singing by the choir of the hynn, "I love Thy Kingdom, Lord," the history of the Church was read by the pastor. Both the ancient history by Dr. Van Zandt, and the modern history from 1858 by the pastor were received with great interest. The congregation then sung the hymn, "All Hail the Power of Jesus Name."

An address was then delivered by Rev. C. Brett, the only living ex-Pastor. It was one of tender reminiscence and bright hopes, and touched all hearts.

Rev. M. V. Schoommaker, D. D., of Walden, led in the closing prayer. The congregation sung the hymn, "Our God, our help in ages past." and were dismissed with the benediction by Rev. Mr. Brett. The services throughout were deeply interesting and impressive.

The Beorle and their Church.

By Rev. A. B. Van Zandt, D. D. LL D.

We shall appreciate better the character of the early settlers in this section of the Wallkill Valley by a brief reference to their origin and the causes which led them to seek for themselves a home in what was then a wilderness. It was not the restless spirit of adventure or the love of gain which, in later years, has so rapidly filled up the Western States and Territories, which brought these pioneers from their ancestral homes to this distant continent, and to the banks of the Hudson and the Wallkill. A stronger incentive was needed to people these shores, and it was found in the love of religious liberty, intensified by the bitter persecutions of papal intolerance. This, indeed, cannot be said of the earliest emigration, for Holland ever since the successful termination of her protracted struggle with Spain, has been the home of toleration and the asylum of the oppressed. "In 1609 when Hendrick Hudson first landed on the Island of Manhatas, free schools and freedom of religious creeds had long been established and undisputed things in the Fatherland." Beckman's oration-"Founders of New York." But when her commercial enterprise had opened this country to emigration and planted a colony here, the multitude of refugees from Britain, France and Germany, who swarmed in her crowded cities and towns, were not slow to avail themselves of the opportunity.

The Puritans found their first refuge in Hollaud, and it was from Rotterdam the Mayflower sailed when she brought her passengers to Plymouth Rock in 1620, seven years after the Dutch East India Company had established a trading post at Fort Orange, now the City of Albany. The persecuted and exiled Huguenots of France, and Palatinates of Germany followed after these hardy adventurers. And so when this fertile Wall-

kill Valley came to be settled, its population contained representatives of different nationalities. The Dutch, who were the pioneers of the State, had established a trading post at the mouth of the river, on the site of the present village of Rondout as early as 1614, six years before the Pilgrims landed on Plymouth Rock. This first settlement was broken up by Indian hostilities, and a second one begun between 1630 and 1640 shared the same fate. But before 1660 settlers had again located at Kingston and its vicinity. In the last mentioned year a treaty had been concluded with the Indians on the faith of which the people indulged in a sense of security, which the event proved to be delusive—and fatally so to many of their number.

The current tradition is that the Valley of the Wallkill was first discovered and opened to settlement by a party in pursuit of a predatory band of Indians who had suddenly made a murderous raid upon the settlement at Esopus, killing some and carrying captive others. Following up the Rondout to its junction with the Wallkill, and then following the latter in a southerly direction, they are said to have come upon the camp of the savages near the junction of the Shawangunk with the Wallkill; thus opening to their view the fertile plains of New Paltz, and the whole stretch of the valley southward whenever circumstances required, or would permit its occupation. Thus in due time the stream of emigration set in from the North, and from Kingston to Montgomery the first settlers were Hollanders, Huguenots and Germans.

From the direction of New Windsor and Goshen came the English, Scotch and Protestant Irish, who found for themselves homes in Hamptonburgh, Wallkill, and the rich but rugged hills of Crawford. These representatives of several nationalities of kindred faith and character, combined to form a population which has always been distinguished for its intelligence, enterprise, industry and regard for the institutions of religion. It was their devotion to the principles of civil and religious liberty, which originally brought them here and in every generation, and through all political changes they have ever maintained a marked fidelity to the traditions of the Fathers.

The immediate settlement of which this Church may be regarded as the nucleus and center, was composed principally of Germans. They were a hardy, industrious and frugal race, coming originally from a climate as rigorous as our own. They were prepared to endure its severity, and with their rugged constitutions and stalwart frames, they were the very men to transform a wilderness into a garden.

It is impossible now to fix the exact date of the first settlement in this immediate vicinity. It seems to have been the practice at that early day for settlers to locate where they pleased, and commence their improvements, and if satisfied with their location, afterwards to purchase a title to the land from the patentees. Hence the dates on deeds and other documents are an uncertain guide, and enable us only to approximate the time when any settlement was first made. Thus we find that in 1735 a bill was passed by the colonial assembly naturalizing, among others, Matys Milsbach, Hendrick Crist, Stephanus Crist, Laurens Crist, Philip Milsbach, Jacob Sinsebagh, Jacob Boochstaber, and Johannes Jong Bloet; and that same year (1735) Jacob Boochstaber, Johannes Jong Bloet and-Frederick Sinsebach purchased of William Sharpus, of the city of New York, a tract of 800 acres of land on the west side of the Wallkill. But there is good reason to believe that the land cleared up by these individuals was the first in this immediate vicinity that was disrobed of its native forest.

Yet this Church was organized in 1732, and Johannes Jong Bloet was the first eider, and Jacob Boochstaber was the first deacon, though these individuals were not naturalized and did not make their first purchase of land until 1735—three years later. From which fact it appears that the settlement was formed a considerable time before the land was bought. And from the further fact that the Church was organized with sixteen members in 1732, it appears that at that time the settlement must have been considerably extended and of several years duration. We know that Johannes Miller, located on the east bank of the Wallkill as early as 1727, on what was called the "5,000 acre patent," which was granted in 1722. And the

probabilities are that the settlement on the west bank was begun at even an earlier day, and we think we shall not be far from the mark if we date the beginning of the settlement of those who were the founders of this Church as early as 1725.

There is reason to believe that these pioneers had maintained the public worship of God and erected their first humble temple before their formal organization into a church in 1732. But even that date is the earliest authentic record of any church organization on the line of the Wallkill between New Paltz and Goshen. We do not claim to be the "Mother Church" in the sense that the others around have been derived from us though in respect to some of them this is largely true. But with the single exception of the Presbyterian Church in the village of Goshen, we claim to be the oldest Church in the present County of Orange. I have said already that the first elder of this Church was Johannes Jong Bloet, and the first deacon was Jacob Boochstaber. It may be interesting to you also to know the names of the sixteen members with whom the Church was organized. They are all familiar names, and with one or two exceptions are common among us to this day. The record in low Dutch reads as follows:-

"On confession were received to the fellowship of this Church, 1732."—Michael Krans, Margriet Maul, Cathrina Maul, Johannes Krans, Jacob Sinsebach, Magdalena Sinsebach, Benira Newkerk, Aitje Menges, wife of Stephanus Christ, Elizabeth Menges, wife of Lawrens Christ, Gertrout Jong Bloet, Fredrick Weller, Anna Margretta Kochin, Maria Gertrout Stemer, wife of Philip Melsbach, Maria Cathrina Stemer, Elizabeth Stemer, Geertje Klearwater, wife of Johannes Newkerk.

The first recorded baptisms are as follows: Anno 1734—April 17th.

Stephanus, son of	Stephanus Christ, Annatje Menges,
Jacob, son of	Philippus Melsbach, Maria Gertrout Stemer,
Johannes, son of	Christian Eboltz, Maria Eliz Christ,
Annaatje, daughter of	Caristoffel Maul, Anna Juliana Searing.

The first marriage record is dated October 23d, 1734, and is that of Johannes Krans and Elizabeth Klearwater. Thus we have carried you back as far as the first records can do it, to the beginning of the settlement in this vicinity and the organization of this Church. But to appreciate the character of the settlers, and their surroundings, something more is necessary than a mere recital of dates and names. We must carry ourselves back in imagination to the time and circumstances in which they lived. It is only about 150 years ago; and such a period would be but a brief episode in the history of the cities and towns of the old world, and be marked, perhaps, by but a few noticeable changes. But here a century and a half have been long enough to change the whole face of the country, and leave but few mementoes behind of the almost unbroken wilderness with which the period began. To the East, the Colden settlement was about the only cultivated spot between the Wallkill and the Hudson. To the South, Goshen had become a thriving hamlet. To the West, Comfort's Hills were the boundary of population; and to the North, whence these setthers had come, the Paltz was their nearest neighborhood. The earliest of them arriving towards the beginning of winter, and with no time to construct even a log cabin for their shelter, are said to have burrowed in the earth, and in an excavation in the sunny side of the gravelly hill, next, east from the site of this Church, was born that winter, Elizabeth, daughter of Jacob Boochstaber, and Anna Maria Menges. But soon the forests began to fall and the earth disrobed of its ancient covering and opened to the sunlight, began to yield its grateful return to the labors of the husbandman. But no sooner had they found habitations for themselves in the log cabins of the pioneer, than they began also to seek a house for the Lord, and their first sanctuary is said to have been like their own dwellings-constructed of unhewn logs. This building was situated on the old road running through the south-east corner of the grave yard, and across the meadow of Dr. Smith, and behind his present buildings, until it came out somewhere on the State road.

The Church was within the present graveyard enclosure,

and near its eastern line. Mr. Eager, in his history of Orange County, gives it on the authority of Mr. Henry Crist of the last generation, that this building was entered from the outside by a ladder. Mr. Crist would be good authority, though he probably never saw the rude old sanetuary-not having been bornuntil 1760, about the time that the second edifice was erected. But as this second edifice was further west, nearly on the site of the present one, it may be that the old log structure was left standing, and that he saw it in his early days. At any rate it is not unreasonable that the method of entrance mentioned should have been adopted for the safety of the congregation when assembled for worship, and as a protection from any sudden Indian assaults. The probability is that the building was constructed with a double purpose, to serve as a place of worship, and also as a rallying point and fort in case of attack, and Mr. Crist in his early life would often hear the story of those days of hardship and of danger.

But just here is a noticeable fact confirming what I have said about the habit of the people in taking up unoccupied land whenever they needed it, and buying a title to it afterwards. This first sanctuary was built upon land which was not owned by the congregation, or by any member of it until many years afterwards. The deed of Ballard Beckford, conveying the four acres upon which the old log church stood, and upon which the present edifice stands, was not executed until 1758, and in the description of the plot it is designated as "laying a little above the mill commonly known and called by the name of Menges Mill, where the High Dutch Church now stands." The people were preparing to erect their second and more convenient edifice, and deemed it prudent to secure the title. The fee simple was a gift from Col. Beckford—or as the deed expresses it, "for and in consideration of the natural love and affection which I bear to the High Dutch congregation in the precinct of the Wallkill, Ulster County, in the Province of New York." The money to pay the expenses of drawing and recording this deed was raised by a subscription, a copy of which is on record, and it is a roll of honor-not on account of the amount subscribed,

but because it was shared alike by all. It bears 58 names, each of which stands opposite to a subscription of "0£, 0s, 6d," making in all 1£, 9s, 0d, sterling. The certificate admitting the deed to record is signed Cadwallader Colden, "one of his majesty's counsel for the Province of New York," and the record "Centry by "Charles Clinton, Deputy Clerk of Ulster County." Accompanying this deed is a surveyor's map of a later date, representing the situation of the Church as on its present site, and the old parsonage and barn in the rear of it. This was drawn when the old deeds were recorded in the Clerk's Office of Orange County.

Of the second church edifice, I can give you but little information. There is nothing on record concerning it except an entry on the fly leaf of the old book in the hand writing of the late Dr. Lee, which states that it "was a frame church erected about 1760." The careful accuracy of Dr. Lee warrants us in believing that his information, wherever he obtained it, was substantially correct. If so the old log church must have served at least one generation, and immediately around swhere it stood in now almost obliterated graves, surrounded by other generations who have followed them, sleep those brave and hardy sous and daughters of toil who once worshipped in its rude but consecrated walls—consecrated by the piety which reared with willing hearts and hands this sanctuary in the wilderness, and by the manifested presence and blessing of God accepting their lowly altar and their humble worship.

The frame church of which I have spoken as succeeding the first about 1760 was surmounted by a belfry and a spire, and for the first time was heard over these hills and plains the welcome tones of the church-going bell. That same bell, as I am informed, as clear toned as ever, is now doing duty in the cupola of the District School House at Searsville.

In this frame church, which was erected before a pastor was settled, ministered with great success Dominie Gherardus Cock, for several years a stated supply, then Mr. Kearn, the first pastor, then Mr. Van Nest, then Mr. Fræligh, until 1804, when it was taken down and replaced by the "Brick Church,"

which preceded the present edifice. Meantime other changes and improvements had taken place, indicating the growing wealth and liberality of the people.

Previous to the year 1784, by an act of the Legislature, church property could be held only by a Board of Trustees appointed by the congregation and distinct from the consistories, and who were the body corporate. But in 1784 this act was amended so as to permit consistories themselves to be the Trustees and corporate body. This act as amended was passed for the relief of the Reformed Protestant Dutch Churches by whose constitution the temporalities of the congregation as well as its spiritual interests are vested in the consistory.

Accordingly in 1792 the then existing Trustees of this Church, by a formal instrument duly subscribed, sworn, certified and recorded in the office of the County Clerk, renounced the office of Trustees, and the consistory by a like instrument according to the provisions of the statute, assumed the title and became the body corporate, and so have remained to this day. This change was made because of the greater inconvenience and expense of the former method and the greater security of the present. Moreover the congregation were now about to extend their temporalities. They foresaw the necessity of better accommodation and provision for their Pastor, and wisely judged that they ought to avail themselves of the opportunity while land was comparatively cheap.

Accordingly they purchased in 1796 of James Johnston, of the City of London, the present parsonage farm, together with the wood lot (sold some years ago) for "six hundred and forty pounds lawful money of the State of New York." The subscription lists to raise this money are still extant. The largest amount of any one subscription is £10, of which amount there are several, and so on down to 4s. The deed bears date 1796, but the subscriptions were not raised until 1798.

Following closely upon this large effort in purchasing the farm, came the question of a new Church. The spirit of the people was up, and they were devising liberal things for those days when money was searce and harder to be won than it is

now. So five years after paying for the farm they entered into a contract with Benjamin Sears and John D. Smith to build a new Brick Church. The new building was to be 58 feet in length and 46 feet in width, and to be completed by the first day of June, 1804. The contractor was to furnish all the material except the brick, for providing which the consistory deduct \$750. These brick were made and burned on the land of Mr. John Bookstaver, just west of the Church lot. It was also stipulated that "the bell spire, weather cock and ball" on the old church should be used on the new one, and so much other of the material in the old church might be used as should be approved by a committee; whilst it was expressly stipulated that the old church "should not be broken down until the new one was fit to hold worship in." The consistory who signed this contract were Moses Freligh, Henry Smith, John Sease, David Crist, Henry Crist, Jacob Smith, Jacob Mikels and Jacob T. Bookstaver. The contract was signed on the 22d of January, 1803, and on the 12th day of December of the same year, the pews in the new church were sold at public vendue, and realized the sum of \$3,925, and so the Church was built and paid for within less than a year.

The next improvement, six years afterwards, in 1809, was the building of a new parsonage, and the present parsonage house, as it was before the alterations made in 1860, was then erected. The contract was with Thomas and Daniel McNeal, and stipulated that the house and kitchen were to be built "in the form of Dr. Joseph Whelan's house," with certain specified differences in the arrangement, for \$1,540, and the use of whatever suitable material could be taken from the old house. On the back of this contract Mr. Freligh has entered his account of moneys received for building the house, showing an excess of \$48 over and above the amount agreed to be paid the contractors. Thus the spirit of improvement went on, steadily keeping pace with the progress of the community and promptly meeting the demands of the occasion as they arose.

In 1822 several hundred dollars were spent for a new pulpit and painting and repairs. In 1834 the Church was again extensively repaired; a new steeple was erected and a new bell put into it, and the Church was enlarged by an alteration in the front of it. Again in 1844 other repairs were found necessary, and were made—the people always coming up to the work with a commendable liberality.

At length in 1855 the matter of again enlarging and repairing the Church began to be seriously entertained, and at a meeting in September of that year the consistory resolved to eall the congregation together to consider the subject. The meeting of the congregation was held on the 23d of October, and resulted in recommendations to consistory to sell the "wood lot" and institute inquiries as to the "practicability and cost of enlarging the church edifice." Nothing further was done until April 1856, when application was made for an order of court to sell the wood lot, and the elder Egbert Millspaugh, was appointed to "employ two architects to examine the church edifice thoroughly and report on the practicability and cost of enlarging it." This report having been received, a special meeting of consistory was held at the Church on the 12th of March 1857, to consider the subject of erecting a new church edifice, and after due deliberation it was unanimously resolved to call a meeting of the Great Consistory and submit the subject to them for advice.

The Great Consistory met on the first Monday in April 1857, and advised the erection of a new church edifice, and that the congregation be convened to consider the matter. The congregation met on the 18th of May 1857, and it was resolved to have a new Church, and a committee appointed to take subscriptions. Finally, in September of the same year the consistory resolved to proceed to the erection of the new Church, and Henry D. Copley, Egbert Millspaugh, and David Seaman were appointed a building committee. On the 18th day of March 1858, the contract was signed with James G. Crawford, of Wallkill, to erect the building according to plans and specifications furnished by the architect, Gewasse Wheeler of New York, for the sum of \$12,541. The corner stone was laid with appropriate services on the first day of July of the same year,

and the completed Church was dedicated the 17th day of February 1859. The Church being then without a pastor, Dr. Lee having died in September 1858, it was not without some anxiety that the pews were offered for sale not long after the dedication. But the sale was a complete success, and a handsome premium above the valuation was realized. The people as usual coming up to the occasion when the occasion called for their energies.

And now you will bear with me if I add a few reflections pertinent to this review:

- The true Protestant Reformed faith which the Fathers of this Church and community brought with them from the old world, and which has ever been maintained and taught in the four successive sanctuaries which have stood upon these grounds, is proved to be a faith in which men can afford to live and die. If not, like the faith of miracles, able to remove mountains, yet as a system of truth underlying christian character, it can inspire the noblest heroism and the most sublime devotion. Anchoring its confidence in the purposes and provisions of Divine grace, it is unappalled amid difficulties and dangers, unfaltering amid hardships and privations, and unshaken by the plausibilities of error. It was the faith which formed the character of those who braved the perils of the sea, and the greater perils of the wilderness, to establish the principles of religious liberty, and to lay the foundations in toil and suffering of the institutions and blessings which we enjoy. It is the faith in which this Church has been perpetuated and grown in all the generations of the past; and it is just as true and effective to-day as it ever was, for it is the faith of God's word "which liveth and abideth forever."
- II. The faith and piety of these early settlers found a striking expression in their zeal for the house of God. Taking the Bible for their guide, they had learned that "God loveth the gates of Zion more than all the dwellings of Jacob," and whilst yet their own dwellings were scarcely tenable, they sought also a "dwelling place for the God of Jacob." Without seeking extraneous aid with their own strong hands, they felled

the forest and piled up the unhewn logs in rugged shape and symmetry to be to them and their's, at once a glory and defense—and a glory it was—that rude structure as it stood there, a sanctuary in the wilderness more creditable to these pioneers in their poverty than even this spacious and elegant edifice is to us their successors in our abundance.

III. But a third fact deserves our notice in this review. This people have always manifested a becoming liberality with willing hearts and hands to keep up the appointments of the sanctuary on a scale in proportion to their own pecuniary and social advancement and the demands of the times. In the erection of this comfortable, and for the times no doubt expensive frame Church, with its carved work, belfry, bell and spire, the second generation emulated the zeal of the first. And when in the next generation this was found "too straight" for the increasing population, and time and the elements had wrought their work upon it, it too gave place to the old "Brick Church," which, when it was built, was a thing to be talked about in all this country side, and which in common parlance has given a name to the congregation ever since. The present generation witnessed with many regrets the removal of the venerable edifice in which Freligh and Fonda and Lee had so long and successfully administered the word and ordinances. But necessity seemed to require it, and it was done. This present sanctuary, now renovated and beautified, has followed it, and is just the earrying out of the same spirit of progress and improvement which has marked the past. It is not out of pride or ostentation that these changes are made from time to time. A Church like every other institution must keep up with the progress of the community or it must suffer; and we would be unworthy successors of those who have gone before us if with greater means we had less enterprise and spirit than they.

IV. But from all our reminiscences and reviews how impressively comes back to us that lesson, written upon all the works of man, and most legibly of all written upon his tomb: "One generation passeth and another generation cometh." The significant interrogatory of ancient wisdom is equally an ad-

monition unto us. "Your Fathers, where are they? and the Prophets, do they live forever?" Yonder they lie, pastors and people, the fathers with the children and children's children, to the fourth and fifth generation. All that now live will soon be numbered with the past, and the generation following will gather up the story of our lifetime, and as we shall have fulfilled our obligations to God and His Church, will write the record of our faith or folly.



THE PASTORATE. By Rev. A. B. Van Zandt, D.D. LL. D.

The record of God's dealings with one generation is his witness to another. The constant faith of the Church is perpetuated, and personal piety is advanced by a recurrence to the memorials and traditions of the past. There are no saint-days in the calendar of the Protestant Church, but the records of the past are always instructive, especially if they are the records of their faith and piety into whose labors we have entered and by whose zeal and devotion we have been blessed. They being dead, yet speak, and it is befitting at times to gather up the story and the moral.

Designing therefore some further illustrations of the history of this Church, I propose to consider the records of those who as Pastors or Supplies have ministered to this people and spoken to them the word of God from the organization of the Church in 1732 to the beginning of the present pastorate. Though the period covered by the survey is extended, yet the roll of names is not long, and I regret to say the materials for the work are not very abundant. From whatever source I could, and with no small expenditure of time and labor, I have gathered up and arranged the statements which follow, and which, however devoid of interest, may be considered as reliable.

Beginning then with the beginning, the first name that claims our attention is that of Dominie Georgius Wilhelmus Mancius. The first connection of this distinguished divine with the Church of Montgomery, is found in the fact that it was by his official act that it was organized by the election of an elder and a deacon in 1732. He was at that time pastor of the Church at Kingston, recently settled there, having previously exercised his ministry for two years in the churches of Schaalenburgh and Paramus. To the south of Kingston, and in the Valley of

the Wallkill was the Church of New Paltz, originally French, and consisting chiefly of Huguenot descendants, in those years supplied chiefly by ministers from Kingston. But the growing importance of the German settlement still further southward in the "Wallkill Precinct" no doubt early attracted the attention of the zealous youthful pastor, and through his instrumentality this Church was organized within the first year of his settlement in Kingston. The necessities of the case imposed upon these earlier pastors, more of missionary work in the regions lying beyond their special charges than falls to the lot of their more favored successors. If we may judge from the handwriting in the old records, Dominie Mancius continued to visit this Church at stated times for the ordination of elders and deacons, and for other ministerial services during the whole remaining period of his life. There are entries apparently in his hand-writing of ordinations as late as 1761, and of baptisms as far down as May 1762, during which latter year he died.

Dominie Mancius appears to have been educated and ordained in Holland, and his allegiance to the Classis of Amsterdam remained unshaken to the last, and brought some trouble to his later years. He never acknowledged the authority of the Coetus, and after the division in that body in 1754 on the proposition to form itself into a Classis, he united with those who formed the assembly or party known as the Conferentie. Some forty years ago his reputation as a preacher was covertly assailed by a writer in the "Magazine of the Reformed Dutch Church." But his memory was triumphantly vindicated by a reply from the late Dr. G. W. Bethune, who upon the best evidence represents him as "not only a learned and industrious but a faithful and zealous preacher of the Gospel of Christone who did not fear to declare the whole counsel of God." We easily accept this testimony in view of his self-denying, laborions and long-continued services in the organization and establishment of this then infant Church so far distant from his own peculiar charge. As the Church had no settled pastor until the year 1771, it was dependent in the mean time upon such occasional or temporary supplies as could be obtained. Besides the annual visits of Dominie Mancius for the ordination of elders and deacons, the Church enjoyed also the services of others, who at long intervals seem to have made them a passing visit. Among these are the names of some concerning whom we have not been able to gather any information.

Of this number is the name of Dominie Gilston, who administered baptism to a child of Johannes Newkerk and Geertje Klearwater in the year 1740. He was probably a minister of some other denomination who chanced to be in the vicinity at the time, as no such name appears in the early records of the Dutch Church. Next to him we find the name of Dominie Chalker as officiating in the months of February and March, 1742. Of him nothing is known except that he also served the Church of New Paltz for a time. In October 1750, Dominie Lennest baptized Benjamin, son of Peter Melsbach, and Susanna Comfort. This is the only record in which the name of Dominie Lennest occurs, and we can find no traces of him elsewhere.

In the following year (1751) Dominie Hofhout baptized some children in this congregation. As both of these entries are made in the same handwriting, we suppose the person who made them must have mistaken this latter name for that of Dominie Haaghoort, a prominent member of the Coetus party, and the man who was appointed to draw up the system of rules for the government of that body. He was settled at what was then called Second River-now Bellville, N. J. His presence here in a congregation over which Dominie Mancius still exercised a supervision, is matter of surprise when we consider that the one was the strong opponent of the Coetus, and the other was equally prominent as its advocate. But on comparing dates we find that the very year in which he officiated here, he also broke with the Coetus and soon after joined with the Conferentic party. The probability is that he made his visit here on his way to or from Kingston, whither he journeyed for consultation with his old opponent, Dominie Maneius, concerning the state of the Church. He seems to have been a man of strong

impulses and prone to act upon them, for in 1760 he again unceremoniously renounced the Conferentie, and though he continued to minister in Bellville until 1776, yet he held himself aloof from all ecclesiastical bodies.

The name which is next found on the record of the ministers officiating in this Church previous to the settlement of a regular pastor, is one which in our own generation has become prominent not only in the institutions of the Church, but also in the Councils of the State. In February 1751, the Rev. Theodorus Frelinghuysen, then pastor of the church in Albany visited this place, preached and baptized two children. Mr. Frelinghuysen was the oldest of five brothers, all of whom entered the ministry-four of them were licensed in Holland, and two of the four who had gone there for that purpose, died on the return voyage, having received calls, the one to Kinderhook and the other to Wawarsing, Rochester and Marbletown. They were the sons of Rev. Theodorus Jacobus Frelinghuysen, the first minister of the Reformed Dutch Church in central New Jersey, and the intimate friend of the older Tennent, Whitefield and Jonathan Edwards. To him belongs the credit of founding the Church in New Brunswick, and first suggesting the plan of a College and Seminary for providing in this country a well educated ministry.

Theodorus, the son of this pioneer of the Church in New Jersey, whose visit to this place we have recorded, was licensed in Holland in 1745, and immediately came to Albany where he ministered in the old stone church then standing in the middle of the street at the intersection of State Street and Broadway, until 1759. He is said to have been a man of more than ordinary excellence and ability, and the occasion of his leaving Albany after fifteen years of successful labor, is a curious illustration of his character as well as of the times. A regiment of royal troops stationed at Albany, had introduced among the young people of that staid and sober city, a spirit of gaiety and fashion, very trying to the feelings of the more godly inhabitants and of their zealous pastor. Thereupon Dominie Frelinghnysen preached an unusually earnest sermon against

the prevailing follies in which no doubt he dealt with them very faithfully. The next morning he found at his door a pair of shoes, a walking staff, a silver coin and a loaf of bread. This he interpreted as an intimation for him to leave, and being a man of peculiar sensitiveness, he determined at once to go. Accepting a mission to Holland in behalf of the seminary to which he had been previously appointed by the Coetus, he sailed from New York in October 1759, and never returned. His fate is a mystery, and whether he was lost at sea or died abroad, remains unknown.

The next year after the visit of Mr. Frelinghuysen, we find the first record of occasional services performed in this congregation by the Rev. John Moffet, the then recently installed pastor of the Goodwill Church. Mr. Moffet continued to perform these kind and neighborly services from time to time during the whole period of his pastorate of some ten years in this vicinity.

In 1753, Rev. Barent Vrooman, then pastor of the churches of Shawangunk and New Paltz, and afterwards for thirty years the pastor of the church in Scheneetady administered the ordinances occasionally in this place. Others, whose names are not recorded, appear to have performed the same kind offices until 1764, when we meet with the name of Rev. Gerhard Daniel Cock, who supplied this Church for an uncertain period—probably until about the year 1770. Of Dominie Cock we know nothing except that he had previously ministered to the united congregations of Rhinebeck and Germantown, and belonged to the so-called "Conferentie" party.

This rapid sketch of the ministers who served this Church at intervals during the first forty years of its history, brings us down to the time of its first regular pastorate, one hundred years ago. From 1732, when the Church was organized with a communion of sixteen members, until 1771 it was dependent upon occasional and temporary supplies. Dominie Cock's ministry as a supply was the longest of any, extending over a period of six or seven years. During these years he had baptized 183 children in this congregation, and there were at the close

of his ministry here, the names of 156 persons entered on the record of those who had been received to the communion of this Church since its organization in 1732. Considering the comparative spareity of population, and that the Church was as yet without a settled pastor, and most of the time without regular services, and only at long intervals favored with the occasional administration of the word and ordinances, this is a record of very rapid growth, and speaks volumes in praise of the early settlers who gathered about this sanctuary in the wilderness.

This portion of what is now Orange County, then belonged to Ulster, and the entire white population of Ulster County at this time (1771) was less than twelve thousand, and as the "Wallkill precinct" was one of its remote and more recently settled portions, we cannot estimate its entire white population as over five hundred, and yet this Church had on its roll already 156 members, thus showing that a very large proportion of its adult population were in the communion of the Church. ing to the membership here, those who belonged to the Goodwill Church and to the now extinct Lutheran Church, which stood near the intersection of the Goshen and Middletown roads, it would seem that all or nearly all the adult population must have been in Church relations. The influence of this prevailing christian character of those who laid the foundations of our present institutions and affluence, cannot be too highly estimated, and we have reason for devout thankfulness to-day that the early settlers in this favored section from Germany, Holland, Scotland and Ireland, were men who feared God and valued the ordinances of his house.

I have intimated already that the first regular pastorate of this Church began in 1771—just one hundred years ago. Towards the close of that year the Rev. John Michael Kern, who had been for some years pastor of the German Reformed Church of New York, came to Montgomery and commenced his ministry in this Church.

Dominie Kern was educated at Heidelburgh, Germany, and on an application from the German Reformed Church of New

York he came to this country in September 1763, and took the charge of that eongregation. There being no German Reformed ecclesiastical authority in this country at that time, Mr. Kern's congregation attached themselves to the Classis of Amsterdam and Synod of North Holland, to which all the Reformed Dutch Churches of this country then belonged. When a regular call was made out for Mr. Kern and duly approved by the Classis in Holland, he was installed on the 27th of January 1764, the ministers of the Collegiate Church of New York, officiating on the occasion. This is one instance of the early intimate relations between the German Reformed and the Dutch Reformed Churches of this country. Our own Church is another example. It was originally composed of Germans, and with scarcely an exception the earliest recorded names, most of which remain among us to this day, are of German derivation. The corporate and legal style was and still remains the "German Reformed Church." And yet we have seen that it was organized and fostered for years by ministers of the Reformed Dutch Church, and from the beginning, its ecclesiastical relation has been with that body. Mr. Kern continued in New . York for seven years with a high reputation for ability and learning. The late Dr. Milldollar was one of his pupils there, and always spoke of him with the highest respect and reverence. Doetors Rogers, Mason, Laidlie and Livingston were his intimate associates and friends. His brief ministry in New York was signalized by the building of a new church for his congregation somewhere in Nassau Street.

Late in the Fall of 1771 Mr. Kern removed to Montgomery, then still known as the "Wallkill Precinct," though in the following year, 1772, the precinct was divided, and that portion which is now the town of Montgomery, was ealled the "Hanover Precinet," the other portion retaining the old name of "Wallkill." Mr. Kern's ministry in this congregation continued until 1778, and the former part of it seems to have been highly successful. From the year 1771 to 1776 he had received to the communion eighty-two persons, and though he remained here two years longer and administered the ordinances, yet there is no record

of any admissions to the communion after 1776. That year in which the troubles of the colonies with Great Britain culminated in an open rupture, seems also to have terminated the usefulness of Mr. Kern in this congregation.

The troubles which resulted in his ultimate removal seem to have arisen from his peculiar views of loyalty. Being himself a German, he may have been the more disposed to favor the claims of the House of Hanover. At any rate tradition reports that he adhered to the royal cause after the Declaration of Independence, and continued as before to pray for the King in his public ministrations. This was too much for the stern patriotism of his flock, who for the most part espoused the cause of the colonies with great fervor, and they finally closed the doors of the Church against him. This does not appear to have taken place, however, until two years after the breaking out of the Revolution, as he did not leave until 1778, when he made his way by some means back to New York, then in the possession of the British, where he continued preaching for his old congregation until after the evacuation and the return of peace, when he retired to St. John's, New Brunswick, where he remained until 1790, when having received a call from a German Reformed Church in Smithtown, Bucks Co., Penn., he removed there, and after a brief ministry of a few weeks he died there in 1791.

Mr. Kern was a man of great ability and high attainments. The records in his hand writing which are all in German are marked by a bold and elegant penmanship, which may be taken as an indication of the character of the man. Perhaps we are not as charitable to his mistaken views of loyalty as we ought to be, or as we would have been if the event of the struggle had been different, and instead of the triumph of the colonies they had been subjugated, and their condition under the yoke of Britain had consequently been worse than before. No doubt many good men were averse to engaging in the patriot cause from this apprehension. They looked upon the movement as premature and extra hazardous, and upon the odds against them in the conflict as too great to be successfully over-

come, and would have preferred to endure the ills they were exposed to, rather than to rush upon other and greater ills they knew not of. Moreover we should bear in mind that the rights of the people were not generally so well understood in those days as they are now. The "jure divmo" doctrine of the prerogatives of Kings and governments as taught in the universities and schools of Europe, had also been stretched to an extent which would not be tolerated in our day.

Under these circumstances it is not so wonderful that a retired student, naturally a lover of peace and influenced by the theories which he had early learned, should be averse to what he considered a rebellion against constituted authority, and a rebellion too, which seemed most likely to entail vastly greater evils than those from which it sought to escape. Nor on the other hand is it strange that a people suffering under a system of oppression long continued, and aggravated by measures which the wisest statesmen of Britain pronounced to be inexcusable, should become impatient and resentful and having determined to right their own wrongs by the stern arbitrament of battle, that they should count as an enemy whoever discouraged or opposed their desperate emprise. From the historians of the period we can easily understand the tide of feeling which swept over the country upon the Declaration of Independence on the 4th of July 1776. From that day the line of demarkation was drawn, and it was drawn alike through communities, churches and families. Whigs and Tories were the only recognized distinctions, to which the most sacred and intimate relations of life were made subordinate.

We have no reliable data by which to determine how far Mr. Kern took sides in this contest at its beginning. But we do not hesitate to say it was unwise, it was wrong, after the 4th of July 1776, for him longer to imperil and destroy his usefulness as a servant of Christ by any expressions of his adherence to the rejected crown of Great Britain. That official act of the assembled wisdom of the colonies dissolved his allegiance, and if conscientious scruples forbade his silent acquiescence, he should at once have sought the protection of the

government to which he still adhered within its own territories, as he afterwards did in 1778. And that he was permitted to remain so long after the war began, speaks well for the forbearance of this people. They were Whigs almost to a man, and earnestly devoted to the cause of American Independence from the first outbreak of the revolution. But they bore with their mistaken pastor for two years of fearful excitement, civil conflicts and bitter sufferings for the patriot armies. In 1778 however, matters drew to a crisis. The feelings of the people, intensified by the protracted struggle, were yet more exasperated by the outrages of men calling themselves lovalists, who in some of the neighboring counties, took advantage of the times and of British protection to commit all manner of violence and depredation. The name of a Tory became odious and the presence of one however inoffensive his conduct could no longer be endured. The Church was closed upon Mr. Kern. and he was compelled to leave, making his way, as I said, to the City of New York, then in possession of the British. the only one of all those who have been settled pastors of this Church who has ever left it until called away by death. equally honorable to the pastors and to the people. For one hundred years the tie of this relation, except in this one instance, has never been sundered in this Church except by that inevitable event which severs all earthly bonds.

After the departure of Mr. Kern the Church was again without a pastor for a number of years, though not without the frequent administration of the ordinances. In September 1778, the same year that Mr. Kern left, we find in the record written in Low Dutch, in his own beautiful and distinct hand writing, that the Rev. Ryneir Van Nest officiated here for the first time. Mr. Van Nest was then settled at Shawangunk and continued to reside there, extending also his ministrations to this place until 1785. His visits were frequent, and the record shows that during the seven years that he thus had the oversight of this flock he baptized over three hundred children and adults, and received a number of persons to the communion. It was a happy circumstance that a man of his discretion and piety

was settled over a neighboring church in these troublous times. The Church probably owes its preservation from utter distraction, and certainly its encouraging progress under unfavorable circumstances to the blessing of God upon the labors of Mr. Mr. Van Nest was born near Somerville, N. J., in 1736. He studied in this country and was licensed by the "general meeting of ministers and elders of the Dutch Reformed Churches in the Provinces of New York and New Jersey, held at Kingston, N. Y., Anno 1773." Besides his labors at Shawangunk and this place he afterwards also served the churches of Middleburgh, Schoharie, Jamaica, Newtown, and Oyster Bay, at different times, and died near Somerville, N. J., in 1813. Rev. Dr. Abraham Ryneir Van Nest, formerly of the 21st St, Church, New York, and now laboring for the promotion of evangelical christianity in Florence, Italy, is the great grandson of the old dominie who, for seven years, watched over and fostered the interests of this congregation as a labor of love in connection with the duties of his own especial charge. The late venerable Elder Van Nest of New York, whose name will ever be fragrant in the Dutch Church for his sound good sense and large liberality, was his lineal descendant.

Next after Dominie Van Nest the Church was occasionally supplied by the Rev. Stephen Goetschins, pastor of the churches of New Paltz and New Hurley. This continued until the time of Mr. Freligh in 1788. Mr. Goetschins was the son of Rev. Johannes Henricus Goetschius, a man of great ability and attainments who exercised a successful but troubled ministry on Long Island and in New Jersey during those years of dissension when the question of the prerogatives of the Classis of Amsterdam over the churches in this country was still in dispute. His son Stephen, who occasionally ministered here, was a man of peace, and was highly instrumental in healing the breach at New Paltz, occasioned by the controversy about American ordination. He was also a man of great energy and activity, and is said to have organized no less than nine churches in Ulster County after the close of the war. He continued in charge of the churches of New Paltz and New Hurley until

1796, when he removed to the pastorate of the united churches of Marbletown and Shokan, which he held until 1814. Thence he removed to New Jersey and ministered to the churches of Pascack and Saddle River until 1835. Thus from the time of his heensure he had fulfilled a ministry of sixty years, and though small of stature and bent in form, yet so vigorous was his constitution that when over ninety years of age he could yet ride on horse back between his two charges. Mr. Goetschins never was a proficient in the English language, but loved to preach in Dutch, in which he unfolded with great power and clearness the doctrines of grace. Mr. Goetschins baptized a large number of persons in this congregation who for the most part are fallen asleep, though here and there one still survives.

This brings us down to the time of the second regular pastor of this Church, Rev. Moses Freligh, the recollections of whom still linger in the minds of some of our older members, and the memory of whom will long be fragrant. Mr. Freligh was born in 1763-studied under his brother Solomon Freligh and Dr. Livingston, and was licensed by the General Synod of the Dutch Reformed Church in 1787. The next year after his licensure he was ordained as pastor of the churches of Shawangunk and Montgomery. The minutes of the General Synod in extra session in that year contain the following record: "Messrs, Jacobus Van Campen Romeyn, Moses Freligh and Gerardus Kupers, S. S. Min. Cand., after well composed and agreeable exercises upon the trial texts assigned which afforded the Body great satisfaction, were carefully examined by the Deputati as well in the sacred languages, as in the principal branches of sacred theology, both positive and polemic. The Reverend Gentlemen having, by their ready and intelligent answers, afforded the Rev. Body universal satisfaction, were thereupon with much freedom received among the number of ministers and granted the privilege of preaching the Gospel of Salvation and of administering the holy sacraments. President and Clerk were likewise directed to furnish the same with honorable testimonials, and assign them to their respective congregations. The time for ordination as to Moses Freligh

was the third Sunday in June approaching, the discourse to be delivered by Dr. Isaac Blauvelt, and the laying on of hands likewise by Drs. Rysdyk, Stephanus Goetschius and Petrus Dewitt." Mr. Freligh continued to serve the two churches of Shawangunk and Montgomery with great acceptance to each until 1811, when finding the burden too great he resigned the charge of Shawangunk, and confined his labors exclusively to Montgomery until 1817, when he died.

In my inquiries among those who remembered him for the characteristics of Dominie Freligh, I have found the testimony uniform that he was a man of genial disposition, of great social powers, fond of his joke, but withal a most faithful and successful preacher and pastor. A very intelligent and very aged lady, recently deceased, summed up her account of him in a few expressive words: "Mr. Freligh was a jolly man, but he was a good dominie." Dr. Sprague in his annals of the American Pulpit, speaks of him thus: "He was a man of prepossessing appearance and of a good mind. His voice was clear and his enunciation distinct, his gesture natural and his delivery unembarrassed. He was familiar and agreeable with his friends, but sometimes fearfully sarcastic to others. He had an exuberance of wit and anecdote at command by which he often and easily carried his point in argument. With advancing age he became more reverential and manifested more religious sensibility. In all important matters he was exceedingly conscientious, and where duty was involved he was absolutely immovable. His wonderful exuberance of spirit no doubt somewhat lessened his usefulness."

We fully accord with this just estimate of the man, but to the last sentence of it we beg leave to demur. So far from hindering his usefulness we believe that Mr. Freligh's extraordinary flow of spirits was one secret of his success. No one dreaded his presence as an infliction, but hailed it as a boon. With a pleasant word for all, both young and old, he was the favorite of all. His ready wit sent them away with sunny smiles if he was pleased with their conduct, and they knew that his cutting sarcasm could leave a tingling smart if they deserved his rebuke. Mr. Freligh was not a man who counted austerity and gloom as essential to or indicative of piety. With a conscientious purpose to discharge his whole duty as a minister and a man, he was yet willing to make the most of life while it lasted in the enjoyment of its blessings, as well as in the cheerful endurance of its ills. Such a man as it seems to me best appreciates the glorious gospel, and will best recommend it to others.

I love to think of the old Dominie as he has been represented to me crouching in his bough house early of a Monday morning watching the distant flight of a flock of pigeons and skillfully playing his fliers to draw them within the range of his unerring fowling piece, and I say to myself it is better to be there after the mental and physical strain of the Sabbath is over, than moping in the Study. It was, I verily believe, the cheerful spirits of the hale, hearty old man and his love of outdoor exercise and employments that added to his success, as it added to his strength and enabled him to hold out as long as he did in his laborious field. At any rate the records show that his was a very fruitful ministry. In all he served this Church twenty-nine years—for the last six years serving it exclusively. His baptisms are numbered by the hundreds, and the accessions to the communion were continuous, and often large on one occasion no less than thirty being admitted at one time on confession of their faith. In yonder inclosure his remains repose, surrounded by the silent multitude to whom he so long declared the glorious gospel of God. Peace to his ashes, and honor to his name. His record is on high, and when the Arch angel's trumpet shall wake the dead, he too will arise surrounded by the many seals of his efficient and faithful ministry as the second settled pastor of this Church.

Mr. Freligh died on the 10th day of February 1817, and on the 28th of September of the same year, Rev. Jessie Fonda was installed as his successor. In a conversation with the late Dr. Wm. Phillips of New York some years ago, he spoke of Mr. Fonda as his classmate and friend in terms of highest commendation, and he informed me also that it was a question at the time whether Mr. Fonda or himself should go to Montgomery. "But, said he, Mr. Fonda received the call and 1 had to look elsewhere for my field." He described Mr. Fonda as a man of commanding presence, of very fine elocution, and of an excellent and highly cultivated mind. This fully agrees with the uniform testimony of those who knew him best, and with the very able productions which he has left behind him. I have in my possession several manuscript sermons of his presented to me by his son which are certainly models of pulpit composition. They were evidently written with the greatest care, and are remarkable for the clearness and force of the argument and for the pertinency and urgency of the application. With his fine presence and splendid delivery, they must have been exceedingly impressive. These, together with his book on the Sacraments, enable us in some degree to estimate his ability, and we have no hesitation in saying that he had but few equals and perhaps no superiors in the ministry of his day.

From an extended memoir of him, written by Dr. Brownlee, and found in the "Magazine of the Reformed Dutch Church," for November 1827, we have gathered the following facts: Mr. Fonda was born in Watervleit, Albany County, N. Y., in 1786. He graduated at Union College, and having pursued his theological studies with neighboring ministers, was licensed to preach the gospel in 1809. That same year he accepted a call from the united churches of Nassau and Schodack, in Rensselaer County, N. Y. Here he devoted himself most assiduously to the work of his calling, and by systematic study laid the foundation of his future eminence. After a few years he was called to a more conspicuous and important field where he had an opportunity to make full proof of all his acquirements and occasion for the use of all his resources as the suecessor of such men as Drs. Hardenburgh, Condict and Schureman, in the 1st Reformed Dutch Church of New Brunswick, N. J. This was considered at the time as one of the most arduous and difficult charges in the whole church, not only on account of the great extent of the congregation, but also from the fact that it embraced the members of the Faculties and the students

of the Theological Seminary and of the College located at that place. But the young pastor proved himself fully equal to his work and his labors in that trying field, were highly satisfactory and eminently successful. He always brought "beaten oil into the sanctuary," and never was found in the pulpit serving his Divine master with that which had cost him nothing.

But it is probable that the continued mental and physical strain of such a position began to tell, and nature craved the partial relief of a change. At any rate, in 1817, as I have said, after eight years in the ministry, and in the 31st year of this age, he accepted the unanimous and pressing call of his congregation and came to Montgomery. The earnest desire of the people to secure the services of Mr. Fonda is evidenced by the fact that whereas they had paid Mr. Freligh only \$450, with the use of the parsonage farm, their call to Mr. Fonda was on a salary of \$800 and the farm; a sum which in those days was fully equal to twice that amount now. And the popularity of the new pastor seems to have been unbounded. Every pew and sitting on the floor and in the gallery was rented, and the first year the income from the seats went up from \$460 to \$850.

Mr. Fonda's ministry here lasted but ten years, but during that time two hundred and ninety-six persons were added to the full communion of the Church. With such evidences of the Divine blessing we cannot but conclude that he was an honest, earnest and efficient laborer in the vineyard of the Lord. Some sad cases of discipline occurred during his time, and the last years of his life were not without serious contentions among his own people and bitter opposition from those who The difficulties within the Church arose out of were without. the question "Whose children ought to be baptized?" A controversy which has now long since been put to rest, and which we need not revive even by a statement of the points in dispute. The opposition from without was awakened by the preacher's fearless denunciations of certain prevailing immoralities.

The last sermon he ever preached was long remembered in

this community, and is still remembered by some who heard it and by many more who heard of it from their parents and others. His text was the XII chapter of Proverbs, 10th verse: "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." From these words he unburdened his heart on the then prevailing practice of horse racing and its cognatic vices. In his own graphic and animated style he set forth the whole process of training by which the noble brute was pampered and prepared as a victim for the torture until he entered the field of contest. Then with the vividness of reality he pictured the gathered and expectant crowd, the drinking and swearing and betting; and then the start with the whoop and hallo, the bloody spur and flashing whip, the panting flanks and distended nostrils with which the flying steeds swept round the circle, and the barbaric shouts and fiendish oaths which greeted a victory and defeat. The bickerings, fightings and debauchery which followed were not forgotten; and so true was the picture drawn to the life that repentance or rage must have followed the terrible castigation.

On his return to his Study that day he said, "I have faithfully proclaimed the truth to-day if I never do it again." It was indeed his last testimony, his last exhibition. For years he had suffered from a spasmodic affliction of the stomach and bowels, gradually undermining his constitution. As early as 1821 he says in a letter to a friend, "I have had some very severe attacks, and I have been most solemnly reminded that I must shortly put off this tabernacle." Excitement no doubt aggravated his malady and finally paralysis and apoplexy finished his brief but brilliant career. The tolling of the church bell at 5 o'clock in the morning of the 2d day of May, 1827, was the melancholy signal of his departure. His sepulchre also is with us to this day, and this brief sketch closes our account of the third pastor of the Church of Montgomery.

After the death of Mr. Fonda there was an inter-regnum of two years during which the elements of discord threatened to break out in a dangerous explosion. Mr. Fonda died in May 1827, and in the following December the consistory made a call

upon the Rev. Jacob C. Sears. But for some reason the Classis of Ulster declined to approve that call, and a considerable commotion was the consequence. The friends of Mr. Sears were anxious to secure his services, and indisposed to accept of any other candidate. The consistory gave notice of an appeal from the action of Classis, and still the excitement went on and parties were formed. Meanwhile candidates were heard and rejected, and the discord waxed worse until in May 1829, when Providence sent relief from an unexpected quarter. A young man of modest bearing and retiring manners, just out of the Seminary, was passing through Montgomery and was induced to stop and supply the vacant pulpit. No one looked upon him as a candidate, himself least of all. But he preached on the Sabbath, and then was persuaded to spend the week and preach again, which he did. The result was that a congregational meeting was called and he was duly elected pastor.

It is bardly necessary to say that that young man was Rev. Robert Perine Lee, Jr., who from that time up to the day of his death went in and out before this people, ministering to them in holy things, and every day growing stronger in their affections as he also grew more able and successful as a minister of the New Testament. Others have had their periods of greatest popularity with something of a subsequent decline. But the course of Dr. Lee was steadily onward until it culminated in death, like the pathway of the just, shining more and more into the perfect day. His decease is too recent and his memory too fresh and fragrant in all your minds to require an extended notice of his life and character. He was born at Yorktown, Westchester Co., N. Y., in 1803. He graduated at Dickinson College in 1824, and from the Theological Seminary in New Brunswick, N. J., in 1828, he was licensed by the South Classis of New York and ordained and settled in Montgomery in 1829, and spent the whole of his ministerial life of 30 years in the faithful service of this congregation.

An intimate acquaintance of many years enables me to say that Dr. Lee was one of the most faultless men whom I have ever known. If there was any defect in his character it was an extreme of caution which sometimes made him less aggressive than his position and influence would warrant, but which never led him to shrink from responsibility when once it was laid upon him. With all his modesty and reserve he was yet firm as a rock when he saw the path of duty before him. was not only a man of peace, but kindly in disposition and wise in counsel-he was eminently a peace-maker. In ecclesiastical courts his judgment was almost unerring, and his opinion was accepted as law. Though never a brilliant man yet with a very retentive memory, he had at command all that he had ever learned, and his attainments in every department of christian science were more than respectable. With a clear and connected view of the theology of the Reformed Churches, he adhered to all its distinctive doctrines with unyielding tenacity. With a warm heart, sound sense and great industry his sermons carefully prepared were always instructive, impressive and profitable. Without being in the ordinary sense of the term, a great man, he was just, all in all, one of the most successful pastors this or any other church ever had.

The first time I ever met Dr. Lee was on the occasion of my settlement over the Church in Newburgh. The last time we met was at the laying of the corner stone of this Church. Little did I dream that before the building was completed, the pastor then apparently in the fullness of health and in the exuberance of spirits, would be in heaven! Still less, that I should stand here to-day as his successor to pay this passing tribute to the fourth and perhaps the best beloved pastor of this Church.

"Life's little stage is a small eminence,

"Inch high the grave above; that home of men,

"Where dwells the multitude; we gaze around;

"We read their monuments; we sigh, and while

"We sigh we sink; and are what we deplored;

"Lamenting or Lamented-all our lot."

You perceive that in this review I have confined myself strictly to the personal history and characteristics of those who as temporary supplies or settled pastors, have ministered to this people and "spoken to them the word of God." And now one or two remarks pertinent to the recollections in which we have indulged may not be misplaced.

I. And First: This Church has been blessed with a succession of most able and excellent pastors. The catalogue, though short, is very select. It would be hard to find better men in their day and generation than those whose histories I have briefly sketched. They were all of them men of God, men of faith and fidelity, whom God raised up and furnished for their work. In an unusual degree they seem to have been adapted to the times and circumstances in which they lived. Kern was a man of high culture obtained in one of the best universities of Europe, thoroughly imbued with the distinctive doctrines of the Reformed, and just the man to lay the foundation of a sound theological training among a people just settling down to fixed habits of thought and habits of life. When his work was done, Van Nest (who had just abandoned an organization at New Paltz, where Goetschius had succeeded in merging two parties into one) taking this Church under his care in connection with one at Shawangunk, did all that any man could do in those troublons times, and kept alive the organization through the stormy period of the revolutionary war.

Then came the genial, warm hearted Freligh, than whom no man was better fitted to gather up the scattered flock and concentrate their interests and energies around their ancient sanctuary. But after thirty years of progress, during which population had increased and educational interests greatly advanced, when the old Dominie was called to his rest, it needed the commanding presence and stirring eloquence of Fonda to re-awaken the zeal and enterprise of the people. He too fulfilled his peculiar work and went to his rest and reward. But the results of that work, beneficial as they were in enlarging the borders of Zion and strengthening her stakes, were precisely such as required the firm yet modest bearing, the untiring industry and unrivaled discretion of Lee to preserve the Church from ruinous dissensions. Thus God watched over his "vine and the vineyard which he had planted," by raising up a

succession of men with qualifications widely different and yet just adapted to their work.

- II. The second remark which I have to make is that all these men were distinguished for their uncompromising adherence to the doctrines of the faith as ever held by the Reformed Churches. Theological novelties never found favor here; and God grant they never may! The truth of God is one and immutable. The volume of revelation is complete, and the gospel was not given to be revised and amended to suit the exigencies and caprices of successive generations. Though no enemies to progress in theological science, but ever striving after higher attainments in the interpretation and exposition of divine truth, yet the men of whom I have spoken were no believers in the peculiar "visions, interpretations and dreams" by which unbalanced minds are often deluded and charlatans in every age seek to ride into notoriety and eminence. Adhering to the form of sound words they made the catechisms the manual, and the Bible the basis, of their instructions to young and old. Not turning aside for every "Lo! here" or Lo! there," they were content to preach a pure gospel, and God honored their fidelity by blessing their work.
- III. And that leads me to remark finally, that this sound conservatism in doctrine and practice go far to explain the success of these pastorates, and the prosperity and permanence of this Church. The fact to which I have already referred is a record which few churches can show: that with a single exception and that under peculiar circumstances, for one hundred years the relation of pastor and people in this congregation has never been broken until death dissolved the bond. Than that fact no higher eulogium could be pronounced upon both pastors and people.

THE RECENT LEARS.

BY THE PASTOR.

- Terdinand S. Schenck

Dr. Van Zandt with characteristic modesty brings this history to a close with the death of Doctor Lee in 1858, although it was written over ten years after the beginning of his own pastorate. It is not necessary I should describe the personal appearance, character and work of Dr. Van Zandt to you who hold him in such admiring remembrance. You have often been thrilled by the magnetic power of his eloquence, convinced by the clearness and strength of his reasoning, and subdued by the pathos of his appeals. He was born in Albany County in 1816—graduated at Union College, and at Princeton Theological Seminary—was pastor of the Reformed Church of Newburgh, N. Y., of the Presbyterian Church at Petersburgh, Va., of the Ninth Street Reformed Church in New York City, and in Oct. 1859, was called to this Church.

He was a man of rich gifts and large attainments, a studious man and an eloquent. Many of his sermons have been described to me, and they must have been master pieces of pulpit eloquence. With logical mind, brilliant imagination, deep feeling, keen sarcasm when occasion called, choice power of language, and a finely modulated voice, he was in the highest sense of the word, an orator, and he faithfully used his great powers in promoting the welfare of this Church. He also rendered great service to this community in a material point of view. When it was proposed to build a railroad through this valley, the friends of the enterprise arranged public meetings along the line from Goshen to Kingston, and they selected Dr. Van Zandt to advocate the cause before the people. Crowds gathered to hear him. He made one of the leading addresses at the opening meeting at the Court House in Goshen in 1865, before a splendid audience, awakening the deepest interest in

the project; he addressed many other meetings during the following year; and he was the orator at the celebration in Montgomery in 1867 of the completion of the yoad. This railroad has revolutionized the industry of this community, introduced many comforts to our homes, and added much to our convenience; the influence of Dr. Van Zandt was an important factor in its establishment.

In the councils of the Church, the Classis and the Synods, he was a man of great power, having a taste for and clear understanding of constitutional law and excelling in debate. In 1870 he was appointed by the Classis of Orange to advocate their cause in the Particular Synod of New York in the appeal of the Connitt case. His argument on the floor of the Synod on "the Power of the Classis to dissolve the Pastoral Relation" was an exhaustive treatment of the subject, overwhelming all opposition, and giving direction to the policy of the Church. It was published by the Church as an appendix to the minutes of the Synod for 1870.

During his ministry here the property of the church was greatly improved. In January 1860, at a congregational meeting, the consistory was authorized to build an addition to the parsonage at an expense of two thousand dollars. Henry Bergen, Christopher J. Mould and Dr. Van Zandt were appointed a committee to superintend the building. In 1871 the consistory resolved to fresco and repaint the interior of the Church and purchase new chandeliers. Henry Bergen, Christopher J. Mould and John M. Quackenbos were appointed a committee, and were authorized to use their discretion as to the extent, style and cost of the improvement. The work was completed at a cost of \$4,300, and the confidence placed in the taste of the committee was richly justified in the result as we witness it to-day.

In 1872 the General Synod of the Church elected Dr. Van Zandt to be Professor of Theology in the Theological Seminary at New Brunswick, N. J. He filled that difficult and responsible position to the satisfaction of the whole Church, until his death in July 1881. He retained through life a warm affection for this Church, as is witnessed by his purchasing a farm in the

horders of the congregation where he spent his vacations, and when he came to die, by his choosing the cemetery of this Church as his burial place. There he sleeps, surrounded by the fast filling graves of his people; the fourth Pastor whose sepulchre is with us.

The pastor following Dr. Van Zandt was one whom you all love, and to-day delight to honor-Rev. Cornelius Brett. He was born in New York City-graduated at New York University and New Brunswick Seminary—was pastor of the Reformed Church of Flatlands, Long Island, and then of the Reformed Church of Newark, N. J., from which Church he was called here in the Spring of 1873. At the very opening of his ministry the property of the Church was further improved by the erection of a new tenement house at the cost of \$1,000; the committee of the consistory having charge of the improvement being Renwick Gillespie, Christopher J. Mould and Samuel Augustus In 1876 Christopher J. Mould resigned the office of financial agent of the Church. The money expended for the improvement of the Church property from the time of the building of this Church in 1858 to the erection of the new tenement house had passed through his hands. A part of his accounts were published in 1862 and the remainder in 1875. These show that \$40,957 had been received and expended by him, which speaks clearly of the long continued fidelity of the agent and of the whole souled liberality of the people.

Mr. Brett's ministry here was blessed of God with the greatest revival known in the history of the Church. The books show a large accession to the membership of the Church at nearly every communion service from the opening of his ministry. During the winter of 1875-6 the religious interest grew intense, and at the March communion fifty-five members were received into the fellowship of this Church on confession of their faith. A scene never before witnessed here, and which will long fill the memory and cheer the souls of those who beheld it. Of Mr. Brett, personally, it is not fitting 1 should speak in his presence in the high terms the subject deserves. I can only say the records of the Church will ever bear their

silent but impressive witness of his able preaching and faithful pastoral work. In the summer of 1876 he was called to the Reformed Church of Bergen, N. J., of which Church he is now the pastor.

The present, which is only the seventh pastorate, began in March 1877. The characteristic liberality of the people in the care of their Church property, found in 1880 an unsought occasion for its exercise. A tornado in the Spring of that year demolished the upper part of the tower of the Church. At once the project was formed not only to rebuild it but to surmount it with a spire. The original design of the Church drawn by the architect in 1858 included a spire. For some cause it was not erected at that time; but the design, containing specifications, was still in existence. The consistory decided to build the spire according to this design, and Ebenezer Van Alst, Jesse F. Mould and John D. Mould were appointed a committee to carry on the work. It was found the cost would be about \$1,400, and nearly the whole amount was raised before the work was begun. When the frame of the spire was up and inclosed with boards, it was generally regarded as deficient in height and too bulky in form. The building committee promptly concluded to take it down and build another thirty feet higher, and the present lofty and graceful spire—the pride of all the country round—was finished. The consistory and the people approved the action of the committee and cheerfully assumed the increased expense. In the Summer of 1882 improvements were made in the interior of the Church. The faces of the pews were remodeled, and the whole floor was made one level and newly carpeted throughout. The expense of this improvement was paid by a legacy left the Church by Christopher J. Mould, then recently deceased, which was generously advanced by the family before it was due for that purpose.

While this Church has ever exercised a generous care in the appointments of her worship she has also been very liberal in advancing the cause of Christ beyond her bounds. For many years she has contributed annually between \$600 and \$700 to the cause of foreign missions; two years ago when an effort was made to pay the debt of our Foreign Mission Board, she gave over \$1,000. Her annual gift to the Board of Domestic Missions amounts to about \$300. Besides she contributes liberally to the American Tract Society and the Bible Society, and to every good cause in the community, and in the world which appeals to her for support.

The Church which was founded in the wilderness one hundred and fifty years ago with sixteen members, now flourishes in this goodly land with one hundred and eighty-five families and three hundred and ninety-eight members. God has blessed our fathers. He is blessing us. With gratitude and hopefulness we enter the future. Let the memories of the past prove incentives for the time to come.



∰HE ∰DDRESS.

By REV. CORNELIUS BRETT.

MY DEAR BROTHER:—I thank you heartily for the kind words with which you have spoken of my ministry in this Church, and I thank both you and the consistory for the privilege of joining in these deeply interesting services.

Young and old are relative rather than absolute terms. A butterfly whose ephemeral life is finished in a single summer, may be called old when two of its three months are ended. But the man-child who has lived but sixty days, is still a helpless nursling whose life is hardly begun. On the other side of the Atlantic, people smile at our centennial celebrations, for these older nations count time by millenniums rather than centuries. But to the Orientals, even the antique cathedrals of Europe seem but the creations of a day, beside monuments which are coeval with the race.

In this parvenu land however, which four hundred years ago had not been visited by white men, a Church one hundred and fifty years old ranks with the elders of America. Where everything is so very new, where all our institutions smack of juvenility, and our buildings are redolent of new paint, it is a satisfaction to find some traces of antiquity, and to cherish a few precious relics that have come down to us from a neverto-be-forgotten past. I esteem it a high honor that I have been permitted during my ministry to serve three ancient churches, and thus to have linked my poor imperfect labor in the historic chain, whose beginning is riveted into the pillars which stand at the gate of the Republic. That Montgomery is the youngest of this trio, is due to the fact that early emigrants settled in the immediate vicinage of New Amsterdam full fifty years before they discovered the scenic beauty and abundant fertility of the Wallkill Valley.

Few churches have such a record as the Reformed Church of Montgomery. Only one pastor in all its history has been dismissed to another church! Four noble men honored by the whole Church as God's faithful servants, gave the strength and vigor of their manhood to this community. Did ever one church count among its ministers four such men as Freligh, Fonda, Lee and Van Zandt? Three of these died here in your service with the harness on; one in his latter days ascended from your pulpit to the highest place in the gift of the Church. All of them you have buried under the shadow of your sanctuary, where now their sacred dust is cherished to await the trumpet blast which shall call pastor and people to meet before the Great White Throne. It is indeed an honor to be enrolled in such company; to build on foundations which such servants of God have laid, lightens the pastor's labor and gives earnest of We may congratulate each other, my brother, that the head of the Church has called us to this service.

Every church with a history develops certain peculiarities of church life, which are maintained as its characteristic features. These may be the result of national idiosyncrasies. The descendants of the French will manifest an earnest enthusiasm in life and worship. The Scotch Irish may be known by their strong allegiance to the faith of their fathers. Germans will be thoughtful; Hollanders loyal in their unvielding determination; and the Puritans will ever assert the freedom of thought and right of private judgment. Or, again, characteristics of churches may be the result of early training. Careful theological instruction will be appreciated throughout many generations, and on the other hand, looseness of statement leads as surely to the faith of vacillation, easily turned about with every wind of doctrine. The surroundings and occupations of the people also have their influence in giving tone and color to piety. Early sacrifices in the day of small things increase largely the liberal thought of the future; while the prosperity of later years enlarges opportunity. A country church will develop in one direction, a city or village church in still other activities.

The history so eloquently written and impressively deliv-

ered, has prepared you to consider the influences exerted in the organization and growth of your church. It is my part in these exercises not to review the history but to gather up results, to tell as they appear to me the characteristics of our Ancient Zion.

- I. Perhaps the most remarkable of these is firm, unwavering orthodoxy. There has been no free thinking or doubting among you. The isms which have rent other communities, found here no congenial soil. If there has ever been a deist here, he has been a marked man to be shunned as a blasphemer, and not admitted to intimate friendship. The strong faith of a Church instructed and indoctrinated has made the very air hostile to doubt. To the ancestral bias which thought received from the orthodox emigrants who settled on these beautiful hills, has been added persistent instruction in the catechism and a long succession of theological sermons. No wonder you stand fast in the doctrine which you have received from the beginning "line upon line, precept upon precept."
- II. It is to be noted also that the peculiar form of your theology is the grand old continental system of the Covenants. In Adam our Federal Head, we fell; in Christ the Second Adam, we stand, because of the Covenant made for our redemption. The sign and seal of this Covenant is transmitted from generation to generation in the holy ordinance of baptism. Since the first German emigrants built their homes on yonder stream, this sacrament has been held in high esteem; now the long line of babes at the public administration gives promise of perpetuity to the Church. There is scarcely an unbaptized child in the community.
- III. The result of this fidelity to the ordinances of God's house, has been a regular and large increase of membership. Parents seemed to expect the rising generation in due time to make public profession of their faith in Christ. Every year has brought its accessions. If in early life any failed in the performance of duty, when the man and woman were joined in holy wedlock, they came together to Christ's table and took Jesus as a party to their solemn compact.

IV. In an intense degree has been developed also among the membership a loyal devotion to the Church. The Church. as an organization and institution, has been on the heart of the people. It has not been known as "Dr. Lee's Church" or "Dr. Van Zandt's Church," but as the Brick Church. Those who live at a distance attend the services as regularly as the doorkeepers. Church pride as a form of church loyalty, led this community to erect and adorn this graceful and tasteful house, and to give the pastor a parsonage so commodious. It is true there has sometimes been a thought out-spoken that committees were spending too much money in these externals; but those who held back at first wheeled into line at last, and were as proud as the others of the Church and its surroundings. Even when circumstances have compelled removal, many a pilgrimage has been made by loving feet to the old shrine, and hundreds are glad to say unto the ebb of life that hither they came up of old to Zion's solemn feasts.

V. Another development of your activities has been in the line of missionary effort. At a recent meeting of the American Board a lengthy discussion was held concerning the true motive of missionary effort. While some held that the philanthropic idea is uppermost, and men hasten to distant lands, zealously desiring above all to save their fellowmen. Others again made prominent the ultimate end of all labor for souls, the regeneration and conquest of the world. While there were still others who referred all their zeal and consecrated toil to the prompting of the love of Christ. Now these three motives, the two former proceeding from the last, have conjoined to stimulate your beneficence. Every year you have laid aside a goodly portion of your means, as God has prospered you for the conversion of the world to Christ. Your contributions have thus brought you into a living and throbbing union with mission fields. You have been deeply interested in all their successes, and have felt yourselves to be co-laborers with God. Nor have other departments of Christ's Kingdom escaped you. The Bible Society, Tract Society, Home Missions, Christian Education, have systematically and regularly received your

support. No call has been made on your purses that has not met with liberal response.

Still further has piety in this community taken the form of a strong and vigorous manhood. Orthodoxy does not run men and women in one mould. Unity of doctrinal thought leaves room for honest differences of opinion, which have been discussed in public and private, in friendly gatherings from house to house, and about the fire of the village store. "Many men of many minds" are here. There is a strong individuality of character. Never have I known personality so marked and diverse as among these my old neighbors. Yet withal there abounds a sterling honesty, unwavering integrity, outspoken truth, self-sacrificing neighborliness, and loving brotherly kindness. By their fruits ye shall know them, and these are the fruits of the spirit. Especially has the power of the Gospel been manifested that the nearer men came to the Church, and the more they put themselves under its holy influences, the grander has been the development of a noble type of manliness. By the hand of christian men, has the banner of Truth, Temperance and Reform been flung to the breeze.

As I come back to this pulpit, my friends, after an absence of six years, I cannot but realize what you have felt in the pains of sore bereavement, that many valued lives have been lost to you. What a change has come over the face of this congregation! I look in vain among these wing pews on the left for that faithful elder and beloved physician, Dr. Bushrod Millspaugh, who notwithstanding his extensive practice, always found time for the Sabbath service. Over there also on the left I miss the pleasant face of one of our most successful Sabbath School teachers, Mrs. Theron Sease. From the singer's seat we no longer hear the sweet voice of the gentle maiden who has joined the choir of angels in Heaven. From the neighbors of the parsonage on the east and west, two families have folded their tents and moved silently to the land whence no traveller returns.

And down this middle aisle it seems as if the reaper death had been moving a great swarth. All is here changed. Wil-

liam Shafer and wife were both teachers in the Sabbath School. His sound judgment and her genial hospitality we all appreciated and enjoyed. Moses Mould and wife, suddenly called away by that strange providence, "lovely and pleasant were they in their lives, and in their death they were not divided." There sat also David Mould, the patron and friend of the Tract Society, as of every good work; and next to him the sister, whose poetic thoughts often led the people of God to higher meditations. I seem to see her now standing, Bible in hand, before that large class of young ladies enchaining attention as she expounded to them the mysteries of truth. One of the last acts of my pastorate here was to lay in the tomb of his fathers my old friend and father in Israel, Daniel Bookstaver.

And when last I stood in this place, the Church was thronged even as to-day while the noble form of Christopher J. Mould lay waiting for burial. In the experience of four congregations, I have never met a grander specimen of earnest manly piety. He was ready in every emergency to help forward every good work. He was known as the preacher's friend, and the man who carried his heart in his hand and the Church in his heart. "Do not put me in consistory," he would sometimes say; "I will work for the Church even if I am out of office." To use his own homely figure, he was a man whom you could "harness every time." No matter who proposed a measure, if a good one, he was ready to second it. If there was no leader ready he stepped to the front.

As I think of these losses, friends, sustained during these few years, I often wonder how the Church is able to carry forward its work without the men and women who have gone. "The Fathers! where are they? And the Prophets! do they live forever?" And yet this is our comfort: "Instead of the fathers shall be the children." It has ever been thus in the history of the Church. Though the most useful members of society are taken away, God takes care of his work. An eagle flying in mid air drops a few feathers upon the whirling eddies, but he stops not in his course. Neither can the progress of Truth cease, because lives, which have given it impulse

eease on earth. From father to son, then, we stand ready to hand down the lighted torch of the divine word. When one light bearer falls let another seize and waye it triumphantly on high.

I cannot close these desultory remarks without contributing a few personal reminiscences to the history of your Church.

How time flies! I have been away from Montgomery twice as long as I was here. I remember well that hot and dusty July day in the year 1873, when a wearied family left the cars at Montgomery station, to find friendly carriages waiting to take them home. Never was the quiet beauty of the river, reflecting hills and woods, the waving grain almost ready for harvest, and the distant mountains solemn and grand, more refreshing, or more heartily enjoyed. And when your liberality brought the horse and buggy to our door, and liberty was given to explore at will the nooks and corners of the woodland, happiness seemed complete. Your reception was replete with kindness; loaded tables were set as for the banquet of a King, and the cheerful helpfulness of strong arms was put forth to bring order out of chaos.

A few other seenes are very vividly before me. How we enjoyed the first prayer meeting! With trembling hands we set the old room in order, and waited for you to come. You came in large numbers. We had a precious season, the harbinger of many more to follow. Then came the time for the first session of the Sabbath School. We tried to meet in the gallery, but soon were crowded out into the larger space of the ground floor. What pleasant entertainments we held at Christmas, when the house was a bower of green and resounded with flashing crackers; when the smokers were remembered with a harmless cigar, and the merry laugh of childhood seemed to be a carol of praise. We remember the throngs who came with their gifts to the parsonage at the annual donation; also the great family parties when tables fairly groaned beneath the weight of your good cheer. I have not forgotten the catechumens who waited for me at the school houses; nor the eager attention of the older friends who attended our district preaching and prayer services. On one of the days of prayer for Colleges and Schools, I visited every school in the congregation, to speak a few thoughtful words to the children. From these meetings hand to hand, and face to face, I always expected resultant good.

We had many a battle for Temperance also; sometimes we suffered defeat, but there was one day of victory when a member of this Church withstood the enemy to his face, and won from our Excise Board a decree of "No License."

Perhaps the most vivid impressions were made by the revival services of my last winter. A few of us bowed with the evangelist one afternoon in the Methodist Church; before his visit closed we saw the Presbyterian Church crowded, and on one evening every place of business closed that all might attend to the soul's salvation. Then came the ingathering, when the happy company of young and old stood up in this place to confess their Savior, and be received into Church fellowship. Great was the rejoicing of that hour as united households of ransomed spirits sang praises on earth, and gave the chord for the angels' song on high.

Dearly beloved in the Lord, I congratulate you on your worthy record. Praise God for your historic past, but go on to achieve nobler and grander things in the future. Remember this is not now a struggling Church, whose existence is in doubt, whose life is in peril. Your future is assured by the past. No hand can fell you to earth, your roots take such deep hold on the earth they cannot be torn away. The community expects much of you; it has a right to its expectations; do not let any be disappointed by your failures.

Young men and maidens are you taking the place of your elders, who either have been translated or must soon be caught up to Heaven? As the world has so far advanced you ought to do even better work than they. Do not hang back reluctant to enter the strife, but "put on the whole armor of God," and "stand in the lot" where He has placed you.

The Church is built up like those grand old eathedrals, which are the marvel of the world. Centuries ago were the

foundations laid, and slowly does the massive pile approach completion according to the master plan. Each age adds a chapel, tower or spire. On ground plan as in every decoration the cross stands forth, and when at last the time has come for the last stone, it also bears aloft, as it were a very key to unlock the gates of glory, the same symbol of our Savior's sacrifice. Eighteen centuries ago the Redeemer laid down his own person, tried and true, as the corner stone of faith. Before his life work ended he had added but the single tier of apostolic life; day by day has progress been made; every generation has built in its share of "lively stones;" the work in our hands looks as yet only to further progress, but as we labor, let us keep the plan of the Sacrifice before us and never depart from the cross. If not in our day, at some time, will the eapstone be brought forth with "shoutings of grace, grace, unto it," while choirs above and choirs below will join the eestasy of praise.



SERMON ON THE SABBATH AFTER THE MINIVERSARY.

BY THE PASTOR. Ferdinand S. Sch

Psalm 45:16.—Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth.

The Jew loved to think of the past, of his noble ancestors who had received the marked favor of God, of Abraham, Isaac and Jacob, of Moses and Joshua, and in later days of David and Solomon. In this Psalm the Sacred Poet has a vision of greater glory in the future than the past could boast; be sees a King whose righteous scepter shall hold universal and everlasting sway. This King is addressed in the text with the prediction that his descendants shall be more illustrious than his progenitors. He, in his human nature, descended from a long line of theroes and Kings but he would make his spiritual seed princes not of a single nation, but in all the earth.

The really great and good men are yet to come. The spirit of the text is, the future will be more glorious than the past. In this spirit let us gain inspiration from the past we have just held in review, that the future may be even better.

There is a dangerous tendency to be content with the past, to think all has been accomplished that can be or need be done. This finds expression in the common saying, "The Son of a great man seldom becomes a great man." Circumstances do not call his natural energies into exercise; there are no difficulties and hardships in his lot, such as his father struggled with and grew strong in the struggle. Besides he may be content with the renown, the social position, and the affluence his father has won. As with a young man, so with a nation. If she looks back for her great men and noble deeds, is content with present prosperity, and has no ideals in the future, that nation is on the eve of a decline. So with a Church. If our Church to-day glorying in her past and rejoicing in her present is content with these, the future will only need to write her epitaph.

To counteract this tendency and secure the reverse, to be fired into life rather than chilled into death, is our privilege. The young man may say: Let my life be worthy of such a great and noble father. I have inherited not merely his possessions and position, these are of comparatively little value. I have inherited his qualities of mind and heart. I will show I am my father's son by my character. He may go further and say: I start from the plain my father won, lifted high above his starting place. Instruments and surroundings of education and training such as he did not possess are mine. To some degree I have inherited his cultured powers. I may and will do a grander work, win a nobler position and a wider fame, be a greater man than my father. So the father's life becomes an incentive to a still nobler life. This is ambition of a generous kind. He may have a still nobler spirit. I have inherited this character and these great advantages from my father. They are God's gifts to me through him. I am under obligation to God to use them to their full extent in his service. There is much to be done for the good of mankind. God has richly endowed me and calls me to the work. My true nobility is in serving Him.

If our Church has this spirit to live worthily of our fathers, to use our inheritance for still nobler deeds and grander work, to see in all our gifts the calls of God to His service, and to entirely consecrate all we have and are to Him—then however glorious may have been the past, the future will be still better.

There is one very stimulating lesson we may learn from our fathers and those who with them settled this new country. They sought freedom from oppression and a home for themselves and the generations to follow them. They were men of faith, they had plans and hopes for the future. But they could not have foreseen that future which has become the present to us. This beautiful valley, fringed with its guardian mountains, a garden of peace and plenty. The comfortable homes dotting the land-scape; the many villages strung upon the river like gems upon a silver cord; the frequent school houses with their groups of children; the many churches with their multitudes of worship-

ers. They could not have foreseen this grand Republic, composed of many prosperous States, stretching across a continent, the home of millions of the free, the admiration of the world. They did not know where unto their work would grow.

There is the same hopeful facinating uncertainty about the future to us to-day. Our fathers planted the seed, we are cultivating the sapling, the distant future alone will see the wide spreading tree. We do not know where unto our work will grow. But God knows. He has his designs. He calls us to be faithful to present duty, to do the work he lays to our hands as our fathers did theirs, he will make it a part of the grand result; and so he cultivates our faith. Some day when our minds and hearts are purified from the dross of sin, and enlarged and ennobled under his culture he will show us his bright designs, reveal to us his glorious purposes. From his dealings in the past, and from the prophecies we are able to read we may know, even now, enough to thrill our souls with noble hopes. Be ours the true nobility of being in harmony with the righteous God, of faithfully performing present duty to Him and to our fellowmen.

The circumstances of our lives are widely different from those of our fathers, and in these changed circumstances we see the calls of God to our work. Each church is no longer merely local in her life and influence, through the agencies of our high civilization she sends her living forces through the land, even through the world.

Our Nation makes many calls upon us. There is danger as well as hope in our great material prosperity. Immense wealth brings power to selfish ambition, luxury to self-indulgence. There is danger as well as hope in the energetic character of the people. We may tolerate petty wrongs in private and political affairs, being too busy and too good natured to right them and so tending to acquiesce in wrong lose moral tone from our character. There is danger as well as hope in the fact that the constituent parts of our Nation are the strong races of Northern Europe. The vices as well as the virtues of such races are strong. Their harbarism was a terrible thing, as

their christian civilization is a noble thing. Besides the emigrants to-day are no longer the choice of these races in moral and religious character, coming solely to better material conditions, very many of them are careless of religion, and some are openly infidel and immoral. They are capable of being made good citizens, capable also of becoming very bad citizens. The need of our Nation is the prevalence of moral principle, righteousness in the sight of God. The Church is needed as well as the school house. The call is for religious influences and training. This Church has for years used, and should continue to use the Bible Society, the American Tract Society, our own Boards of Education and Domestic Missions, to reach with religious influences our own Nation even to its most distant bounds.

The world makes many calls upon us. The millions of Asia worshiping her many gods; Europe worshiping the true God, but in many sections with great lack of knowledge; Africa still the outcast of the nations; as well as the benighted parts of our own Continent, all call upon us, and the glorious future should cheer us, to put forth every effort that all tribes and nations may hear the glad tidings of salvation, and unite with us in the service and the praise of our God and His Christ. race is bound together now as never before. The Steamship, the Telegraph, the Railroad, the Printing Press, are demonstrating the brotherhood of man. We are citizens not merely of this locality, but of the world. Our fathers led a restricted life, they heard but rarely from the outside world, and could influence it but little. Our advantages are greater, our duties are wider. Happy are we to live in this day and in this land. Married to our privileges are our responsibilities. The humblest of us may know more to-day of science, of other people and lands, of history, ancient and recent, than the most learned of the most advanced races of the past; and he may have more power too, he may exert a wider influence through the agencies at his hand. This dollar you have earned, it is yours, you may spend it on some luxury or add it to your store for your heirs; or you may with it, if you choose, send an educational or religious influence to the end of the Nation, to the very ends of the earth.

After all the main influence of a Church as of an individual must be at home, in our own community. And the Church should touch and advance every interest of the community.

The material interests are to be fostered. The whole community should be more industrious, economical, self-controlling and wise in the use of prosperity from the influence of the Church upon it. Of course the poor should receive the best help christian wisdom and love can devise.

The educational interests have a strong claim upon us. We have good school houses—though a few might be improved. We should have in them all the best teachers good wages can obtain. Better deny your children butter upon their bread than a good teacher because of the cost. But there is no need of such denial, it is simply a question between a few more dollars left to your children when you die, and well trained and richly stored minds secured to them now. The old Academy which has conferred such inestimable benefits upon this whole community, and of which we all are so justly proud, still affords a fine opportunity for securing a liberal education for our children, and richly deserves our patronage.

The Church will exert a powerful influence in advancing the moral interests of the community. Her life will ever manifest itself in making good neighbors and good citizens. We should never be indifferent to our local or national politics; we should regard our voting not so much as a privilege or a right as it is a duty. All our influence—unitedly—heartily—should be cast against every vice, for every reform, for every virtue.

But the religious interests of the community must ever lie nearest the heart of the Church. As Michael Angelo said to his student engaged on a diminutive picture: "Make your heavens higher—your distances greater—your views wider." So the Church says to the community in which she dwells: "Look up, there is a God! Honor Him! Look beyond, there is a Heaven of holy blessedness! Live for Eternity!"

The Church life will manifest itself in every household in family religion. The family is the unit upon which the Church is built. The children are to be instructed in the religion of Christ, the text book is the Bible, the place is at the mother's knee, the father's side. There were many advantages and some disadvantages about the old method of Church instruction of the children instituted by Dr. Lee—the neighborhood catechetical and Bible classes. There are many advantages and some disadvantages about the new system of Sunday Schools, which change of times and customs has brought about. But both systems are alike dependent upon family instruction. The Church can only direct and aid, never can take the place of the father and the mother in the religious instruction of the children. Faithfulness in family religion will make the future glorious. As in the past and in the present, so may it ever be, whole families coming up to the public worship of the Lord in His sanctuary, the parents with their children.

All these calls are upon each individual to entire personal consecration to Christ in His Church. Individuals are very apt to leave to the general company the carrying on of the cause, forgetting that the company is made up of themselves and their fellows. The Church will go on, they say, we need not exert ourselves. It will go on, because all are not of that mind. It would go on far better if there were none of that mind.

Let us then rightly value our possessions centered in this Church, that faithfully cherishing and using them, the Master may call each one of us at last His "good and faithful servant." The value of anything may be said to be what it has cost. The gold dollar has cost just that value in the toil, hardship and danger of getting it from the mine. So your acre of cultivated land is worth the cost of reclaiming it and its surroundings from wildness. What is the value of our Church? It has cost the hardships and dangers our fathers endured on the sea and in the wilderness; their sufferings and heroic struggle for religious freedom in Holland and Germany; the patient faith that lived through the dark ages; the labors and perils of

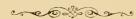
Apostles and Martyrs in the early spread of christianity. What precious value there is treasured in our Church which has cost so much. More, far more, than all this has it cost. It cost the tears and groans and blood of our Savior, the agony in the garden, the suffering and death upon the cross of the Son of God, our Lord.

Some of you are growing old, you have borne the burdens of the day and would like to rest. Is there nothing remaining for you to give to Christ in His Church? to Him who has done so much for you? You have much the young have not; the wisdom from experience and ripened piety, to counsel and guide; the gathered influence and possessions of which you know the value, to consecrate to Christ; and your prayers, prayers for the Church you love, as the light from the opening Gates falls in benediction upon your bowed heads. Is there anything too precious to give to the Christ you hope so soon to meet?

Young men and women, what have you to give to your Savior in His Church? Much the aged have not, the hopeful enthusiastic spirit of youth, the ardent devotion of young hearts, the strong energies of young hands. The generous impulses of your youth tending in right directions will become the controlling powers of your manhood. One by one the fathers pass from us. God calls you to take their places and carry on their work. What a glorious life you may lead, as the servants of Christ. How your lives may abound with elevating and ennobling influences that shall tell for the good of your fellow men in time and in eternity. You may be princes in the earth, your brows not crowned with anything so mean as an earthly diadem, but with heavenly glories, princes not of earthly position but of inward character, true princes in the sight of God. Then your whole life spent in the service of Christ will leave on earth a monument of imperishable worth, and secure to you before the Throne the glad welcome, done," which will fill your eternal future with glorious blessedness.

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Jacob Bookstaver,	44	1842
SAMUEL BOOKSTAVER BELL,	~ "	1850
LAWRENCE L. COMFORT,	44	1851
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